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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

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THERE are few Myths in any religious system worthy of the name, but have an historical as well as a scientific foundation. "Myths," justly observes Pococke, "are now proved to be fables, just in proportion as we misunderstand them; truths, in proportion as they were once understood." The fragments of the systems that have now reached us are rejected as absurd fables. Nevertheless, occult Science still holds the Key to all the world problems. Let us apply that Key to the rare fragments of long-forgotten cosmogonies and try by their scattered parts to re-establish the once Universal Cosmogony of the Secret Doctrine.

—H. P. BLAVATSKY

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(*b*) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(*c*) The investigation of the unexplained laws of Nature and the psychical powers latent in man.

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A U M

Thou canst create this "day" thy chances for thy "morrow."
—*The Voice of the Silence*

THEOSOPHY

Vol. XLVI **May, 1958** **No. 7**

THE COMPANY OF H. P. B.

EVEN a Buddha," writes William Q. Judge in *The Ocean of Theosophy,* "had first to make a vow, which is a desire, in some life, that he would save the world or some part of it, and to persevere with the desire alive in his heart through countless lives." No more important idea exists for the purpose of understanding a human being of the stature of H. P. Blavatsky. Students of Theosophy are by no means immune to the infections of the personal-God idea, and the transfer of religious devotion from the traditional Christian Deity to the Personages of the Theosophical Movement is all too easy. Evidence for this lies in the fact that students of the past, of H.P.B.'s time, were prone to a kind of personal worship of H.P.B.; or, on the other hand, fell into the habit of belittling her and finding fault with much that she did.

This is to say that people of the West, for the most part, had no touch with the principle of evolution for which she stood. They had either to deify or to condemn. In both cases, they erected an absolute wall of separation between themselves and H.P.B. The task was to begin to think of themselves as potentially beings like H.P.B., or like the evolutionary ideals of which she spoke and represented. The difficulty, here, was the practice of self-reliance and individual moral responsibility—an undertaking which both the religious and scientific traditions of the West had made alien to ordinary human beings. When we understand more of the subtle psychology of the personal nature—why, for example, it prefers an emotional act of "sacrifice" to the courage of a stand on principle; or why an excess of "feeling" so readily turns into bitter rejection and "knowing" suspicion—we shall

doubtless see much further into the mystery of H.P.B. than we are now able to see.

The commonest misconception, perhaps, arises from the tendency —itself a transfer from Christian conceptions—to think of some kind of "goodness" as the primary quality of a being like H.P.B. The thing difficult to recognize is that matters which form large moral problems for many men are simply irrelevant. Her primary concerns had left all such interests and "temptations" far behind. Her virtues, as virtues, were practically unnoticeable, for the reason that her other qualities—the drive of her resolve to get the Theosophical philosophy onto paper, and into the minds of all who would listen; her natural and strong sympathies for anyone who showed an interest in what she was about; her Olympian mind and architectural command of manasic expression—took the stage almost entirely. H.P.B. was a dynamo of energy concentrated in the work she came to do. What time had she for virtue, or for the still lesser matters which the virtues are said to replace?

Here was a person whose zest for philosophical explanation so dominated all other aspects of her career that she in some respects seemed an entirely impersonal compendium of occult truth. She had a work to do. This was the secret of her greatness, as it is the secret of all human greatness. Invincibly and irrepressibly, to have a work to do is the salvation of the individual human being and of mankind. This, truly, was the example that she set to all. She had a work to do and she allowed nothing to stand in the way of her doing it.

How could a desire for mere personal goodness compete with the cosmic forces generated by an intense human mind involved in the highest work of the human mind? The virtues belong to the psyche, but acts of work belong to egoity and are the sole means by which the free heights of impersonality may be achieved.

Impersonality is not a thing that can be sought after for itself. It is not an end in itself but a by-product of action which seeks an end beyond the personal self. Reading H.P.B. and Judge has the effect of kindling the aspirations because theirs was an intelligence which existed quite independent of any personal self; hence its power to lift the reader out of himself and into the world of impersonal values. When one feels the profound movement and rhythm of this inspiration, he has for that time lived in H.P.B.'s world, felt with her, and acted as her colleague on the same plane of being and action.

"SHE BEING DEAD, YET SPEAKETH"

IN the will of the late H. P. Blavatsky was made the request that her friends should assemble on the anniversary of her death and read passages from the *Bhagavad-Gita* and the *Light of Asia.* This was accordingly done on May 8th, in Adyar, London, New York, and other places. In New York, among other interesting items reported at the time, Mrs. J. Campbell Keightley read, after a few introductory remarks, extracts from the private letters of H.P.B. In response to many requests we print these as follows. The remarks, being extemporaneous, are quoted from memory.

MR. PRESIDENT, FRIENDS:

This being the first occasion upon which I have ever spoken in public, I will ask you to condone my inexperience while I make a few remarks upon the extracts chosen from the letters of Madame Blavatsky to a few friends.

In regard to Mme. Blavatsky, the world, to use a phrase of Charles Lamb, was "the victim of imperfect sympathies." It failed to know her; that failure was its own great loss. Among the many accusations flung at her was one which, at the last ditch, it never failed to make; it said that Mme. Blavatsky had no Moral Ideal. This was false.

She had this ideal; she had also the Eastern reverence for an ideal —a reverence to the Western world unknown. We might hence expect to find her teaching that Ideal to a great extent under the privacy of a pledge, and there are indications of this in all that has been published concerning the Esoteric School. That her ideal was ever present to her mind and heart these extracts from private letters to her friends will show.

Her main teachings can be reduced to the following propositions:

That Morals have a basis in Law and in fact.

That Moral Law *is* Natural Law.

That Evolution makes for Righteousness.

That the "fundamental identity of all souls with the Oversoul" renders moral contagion possible through the subtle psychic medium.

That the Spiritual Identity of all Being renders Universal Brotherhood the only path for truth-seeking men.

She distrusted the appeal to sentiment. She saw that existing religions fail in it; that modern civilization frustrates it; that emotionalism is no basis for the Will which annuls all temptations of the flesh,

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NOTE.—This article was first published in the *Path,* June, July, and August, 1892, and was last printed in THEOSOPHY for May, 1943.

and the Faith which shall make mountains move.

Hence she taught the *scientific* aspect and bearing of sin. Taught that Universal Law, in every department, rigidly opposes and avenges the commission of sin, showing the free will of man counterbalanced by the declaration "Vengeance is mine, saith the *Law;* I will repay." She taught that the awful responsibility of the occultist, extending down to the least atom of substance, forever forbade our asking that question of Cain which we do ask daily—"Am I my Brother's keeper?" She taught that the deep reply reverberated down the ages, as we may read it in our bibles: "What hast thou done? The voice of thy brother's blood crieth to me from the ground."

Justice she taught, and the true discrimination of it; Mercy, too, and Love. She wrote of one: "He has developed an extraordinary hatred to me, but I have loved him too much to hate him." Above all she taught that "the pure in heart see God"; taught it as a scientific fact; showed it to be, so to say, materially as well as spiritually possible through the spiritual laws working in the one Substance, and, in the showing, lifted our courage higher than the visible stars.

The first of these extracts from H.P.B.'s letters is dated Nov. 29, 1878, and is interesting from the fact that it speaks of the original institution of three degress of the T. S., a fact often disputed in these later days.

"You will find the aims and purposes of the Theosophical Society in the two inclosed circulars. It is a brotherhood of humanity, established to make away with all and every dogmatic religion founded on dead-letter interpretation, and to teach people and every member to believe but in one impersonal God; to rely upon his (man's) own powers; to consider himself his only saviour; to learn the infinitude of the occult psychological powers hidden within his own physical man; to develop these powers; and to give him the assurance of the immortality of his divine spirit and the survival of his soul; to make him regard every man of whatever race, color, or creed, and to prove to him that the only truths revealed to man by superior men (not a god) are contained in the Vedas of the ancient Aryas of India. Finally, to demonstrate to him that there never were, will be, nor are, any miracles; that there can be nothing 'supernatural' in this universe, and that on earth, at least, the only god is man himself.

"It lies within his powers to become and to continue a god after the death of his physical body. Our society receives nothing the possibility of which it cannot demonstrate at will. We believe in the phenomena, but we disbelieve in the constant intervention of 'spirits' to produce such phenomena. We maintain that the embodied spirit has more

powers to produce them than a disembodied one. We believe in the existence of spirits, but of many classes, the human spirits being but one class of the many.

"The Society requires of its members but the time they can give it without encroaching upon that due to their private affairs. There are three degrees of membership. It is but in the highest or third that members have to devote themselves quasi entirely to the work of the T. S. . . .

"Everyone is eligible, provided he is an honest, pure man or woman, no free lover, and especially no *bigoted* Christian. We go dead against idolatry, and as much against materialism."

"Of the two unpardonable sins, the first is Hypocrisy—Pecksniffianism. Better one hundred mistakes through unwise injudicious sincerity and indiscretion than Tartuffe-like *saintship* as the whitened sepulchre, and rottenness and decay within. . . . This is not unpardonable, but very dangerous, . . . doubt, eternal wavering—it leads one to wreck. . . . One little period passed without doubt, murmuring, and despair; what a gain it would be; a period a mere tithe of what every one of us has had to pass through. But every one forges his own destiny."

"Those who fall off from our *living* human Mahatmas to fall into the *Saptarishi*—the Star Rishis, are no Theosophists."

"Allow me to quote from a very esoterically wise and exoterically foolish book, the work and production of some ancient friends and foes: 'There is more joy in the Kingdom of Heaven for one repentant sinner than for ninety-nine saints.' . . . Let us be just and give to Cæsar what *is* Cæsar's, however imperfect, even vicious, Cæsar may be. 'Blessed be the peacemakers,' said another old adept of 107 years B.C., and the saying is alive and kicks to the present day amongst the MASTERS."

"The Esoteric Section is to be a School for earnest Theosophists who would learn more (than they can from published works) of the true Esoteric tenets. . . . There is no room for despotism or ruling in it; no money to pay or make; no glory for me, but a series of misconceptions, slanders, suspicions, and ingratitude in almost an immediate future:[1] but if out of the . . . Theosophists who have already pledged them-

[1] Dated December 1, '88. Subsequent events proved the prediction true.

selves I can place on the right and true path half a dozen or so, I will die happy. Many are called, few are chosen. Unless they comply with the lines you speak of, traced originally by the Masters, they *cannot* succeed.[2] I can only show the way to those whose eyes are open to the truth, whose souls are full of altruism, charity, and love for the whole creation, and who think of themselves *last.* The blind . . . will never profit by these teachings. They would make of the 'strait gate' a large public thoroughfare leading not to the Kingdom of Heaven, now and hereafter, to the Buddha-Christos in the Sanctuary of our innermost souls, but to their own idols with feet of clay. . . . The Esoteric Section is not of the earth, earthy; it does not interfere with the exoteric administration of Lodges; takes no stock in *external Theosophy;* has no officers or staff; needs no halls or meeting rooms. . . . Finally, it requires neither subscription fees nor money, for 'as I have not so received it, I *shall* not so impart it,' and that I would rather starve in the gutter than take one penny for my teaching of the sacred truths. . . . Here I am with perhaps a few years or a few months only (Master knoweth) to remain on earth in this loathsome, old, ruined body; and I am ready to answer the call of any good Theosophist who *works for Theosophy on the lines traced by the Masters,* and as ready as the Rosicrucian pelican to feed with my heart's blood the chosen 'Seven.' He who would have his inheritance before I die . . . let him ask first. What I have, or rather what I am permitted to give, I will give."

"Many are called but few are chosen. Well, no need breaking my heart over spilt milk. Come what may, I shall die at my post, Theosophical banner in hand, and while I live I *do* fervently hope that all the splashes of mud thrown at it will reach me personally. At any rate I mean to continue protecting the glorious truth with my old carcass so long as it lasts. And when I do drop down for good, I hope in such Theosophists as . . . and . . . to carry on the work and protect the banner of Truth in their turn. Oh, I do feel so sick at heart in looking round and perceiving nothing save selfishness, personal vanity, and mean little ambitions. What is this about 'the soldier not being free'?[3] Of course no soldier can be free to move about his physical body wherever he likes. But what has the esoteric teaching to do with the outward man? A soldier may be stuck to his sentry box like a barnacle to its ship, and the soldier's Ego be free to go where it likes and

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[2] Her correspondent had quoted the Simla letter of "K. H." in *The Occult World.*
[3] Referring to the dilemma of an F.T.S. soldier in the army, presented to her.

think what it likes best. . . . No man is required to carry a burden heavier than he can bear; nor do more than it is possible for him to do. A man of means, independent and free from any duty, will have to move about and go, missionary-like, to teach Theosophy to the Sadducees and the Gentiles of Christianity. A man tied by his duty to one place has no right to desert it in order to fulfill another duty, let it be however much greater; for the first *duty* taught in Occultism is to do one's duty unflinchingly *by every duty.* Pardon these seemingly absurd paradoxes and Irish Bulls; but I have to repeat this *ad nauseam usque* for the last month. 'Shall I risk to be ordered to leave my wife, desert my children and home if I pledge myself?' asks one. 'No,' I say, 'because he who plays truant in one thing will be faithless in another. No real, genuine MASTER will accept a chela who sacrifices *anyone* except himself to go to that Master.' If one cannot, owing to circumstances or his position in life, become a full adept in this existence, let him prepare his mental luggage for the next, so as to be ready at the first call when he is once more reborn. What one has to do before he pledges himself irretrievably is, to probe one's nature to the bottom, for self-discipline is based on self-knowledge. It is said somewhere that self-discipline often leads one to a state of self-confidence which becomes vanity and pride in the long run. I say, foolish is the man who says so. This may happen only when our motives are of a worldly character or selfish; otherwise, self-confidence is the first step to that kind of WILL which will make a mountain move:—

'To thine own self be true, and it must follow, as the night the day, thou can'st not then be false to any man.'

"The question is whether Polonius meant this for worldly wisdom or for occult knowledge; and by 'own self' the *false Ego* (or the terrestrial personality) or that spark in us which is but the reflection of the 'One Universal Ego.'

"But I am dreaming. I had but four hours' sleep. . . . Give my sincere, fraternal respects to . . , and let him try to feel my old hand giving him the *Master's grip,* the strong grip of the Lion's paw of Punjab (not of the tribe of Judah) across the Atlantic. To you my eternal affection and gratitude.

Your H. P. B."

"To live like cats and dogs in the T. S. is *positively* against all rules —and wishes of 'the Masters,' as against our Brotherhood—so-called

—and all its rules. THEY are disgusted. THEY look on, and in that look (oh Lord! if you could only see it as I have!) there's an ocean deep of sad disgust, contempt, and sorrow. . . . The ideal was besmeared with mud, but as it is no golden idol on feet of clay it stands to this day immovable . . . and what the profane see is only their own mud thrown with their own hands, and which has created a veil, an impassable barrier between them and the ideal . . . without touching the latter. . . . Have a large Society, the more the better; all that is chaff and husk is bound to fall away in time; all that is grain will remain. But the *seed* is in the bad and evil man as well as in the good ones,—only it is more difficult to call into life and cause it to germinate. The good husbandman does not stop to pick out the seeds from the handful. He gives them all their chance, and even some of the half-rotten seeds come to life when thrown into good soil. Be that soil. . . . Look at me —the universal Theosophical manure—the rope for whose hanging and lashing is made out of the flax I have sown, and each strand it is twisted of represents a 'mistake' (so-called) of mine. Hence, if you fail only nine times out of ten in your selections you are successful one time out of ten—and that's more than many other Theosophists can say. . . . Those few true souls will be the nucleus for future success, and their children will. . . . Let us sow good—and if evil crops up, it will be blown away by the wind like all other things in this life—in its time."

"I am the Mother and the Creator of the Society; it has my magnetic fluid, and the child has inherited all of its parent's physical, psychical, and spiritual attributes—faults and virtues if any. Therefore I alone and to a degree . . . can serve as a lightning conductor of Karma for it. I was asked whether I was willing, when on the point of dying—and I said Yes—for it was the only means to save it. Therefore I consented to live—which in my case means to suffer physically during twelve hours of the day—mentally twelve hours of night, when I get rid of the physical shell. . . . It is true about the Kali Yuga. Once that I have offered myself as the goat of atonement, the Kali Yuga[4] recognizes its own—whereas any other would shrink from such a thing —as I am doomed and overburdened in this life worse than a poor weak donkey full of sores made to drag up hill a cart load of heavy rocks. You are the *first* one to whom I tell it, because you force me into the confession. . . . You have a wide and noble prospect before

[4] *Kali Yuga*—the Dark Age, the present cycle.

you if you do not lose patience. . . . Try to hear the small voice within."

"Yes, there are 'two persons' in me. But what of that? So there are two in you; only mine is conscious and responsible—and yours is not. So you are happier than I am. I *know* you sympathise with me, and you do so because you feel that I have always stood up for you, and will do so to the bitter or the happy end—as the case may be."

"He may be moved to doubt—and that is the beginning of wisdom."

"Well, sir, and my *only friend,* the crisis is nearing. I am ending my *Secret Doctrine,* and you *are* going to replace me, or take my place in America. *I know you will have success* if you do not lose heart; but do, do remain true to the Masters and *Their* Theosophy and the *names. . . .* May *They* help you and allow us to send you our best blessings. . . ."

"There are traitors, conscious and *unconscious.* There is falsity and there is injudiciousness. . . . Pray do not imagine that because *I hold my tongue as bound by my oath and duty* I do not know who is who. . . . I must say nothing, however much I may be disgusted. But as the ranks thin around us, and one after the other our best intellectual forces depart, to turn into bitter enemies, I say—Blessed are the pure-hearted who have only intuition—for intuition is better than intellect."

"The duty,—let alone happiness—of every Theosophist—and especially Esotericist—is certainly to help others to carry their burden; but no Theosophist or other has the right to sacrifice himself unless *he knows for a certainty* that by so doing he helps some one and does not sacrifice himself in vain for the empty glory of the abstract virtue. . . . Psychic and vital energy are limited in every man. It is like a capital. If you have a dollar a day and spend two, at the end of the month you will have a deficit of $30."

"One refuses to pledge himself not to listen without protest to any evil thing said of a brother—as though Buddha our divine Lord—or Jesus—or any great initiate has ever condemned any one on hearsay. Ah, poor, poor, blind man, not to know the difference between condemning in words—which is uncharitable—and withdrawing in silent pity from the culprit and thus punishing him, but still giving him a chance to repent of his ways. No man will ever speak ill of his brother without cause and proof of the iniquity of that brother, and he will abstain from all backbiting, slandering, and gossip. No man should

ever say behind a Brother's back what he would not say openly to his face. Insinuations against one's neighbor are often productive of more evil consequences than gross slander. Every Theosophist has to fight and battle against evil,—but he must have the courage of his words and actions, and what he does must be done openly and honestly before all."

"Every pledge or promise unless built upon four pillars—absolute sincerity, unflinching determination, unselfishness of purpose, and *moral power,* which makes the fourth support and equipoises the three other pillars—is an insecure building. The pledges of those who are sure of the strength of the fourth alone are recorded."

"Are you children, that you want marvels? Have you so little faith as to need constant stimulus, as a dying fire needs fuel! . . . Would you let the nucleus of a splendid Society die under your hands like a sick man under the hands of a quack? . . . You should never forget what a solemn thing it is for us to exert our powers and raise the dread sentinels that lie at the threshold. They cannot hurt *us,* but they can avenge themselves by precipitating themselves upon the unprotected neophyte. You are all like so many children playing with fire because it is pretty, when you ought to be men studying philosophy for its own sake."

"If among you there was one who embodied in himself the idea depicted, it would be my duty to relinquish the teacher's chair to him. For it would be the extreme of audacity in me to claim the possession of so many virtues. That the MASTERS do in proportion to their respective temperaments and stages of Bodhisatvic development possess such Paramitas, constitutes their right to our reverence as our Teachers. It should be the aim of each and all of us to strive with all the intensity of our natures to follow and imitate Them. . . . Try to realize that progress is made step by step, and each step gained by *heroic* effort. Withdrawal means despair or timidity. . . . Conquered passions, like slain tigers, can no longer turn and rend you. Be hopeful then, not despairing. With *each* morning's awakening try to live through the day in harmony with the Higher Self. 'Try' is the battle-cry taught by the teacher to each pupil. Naught else is *expected* of you. *One who does his best does all that can be asked.* There is a moment when even a Buddha ceases to be a sinning mortal and takes his first step towards Buddhahood. The sixteen Paramitas (virtues) are not for priests and yogis

alone, as said, but stand for models for us all to strive after—and neither priest nor yogi, Chela nor Mahatma, ever attained all at once. . . . The idea that sinners and not saints are expected to enter the Path is emphatically stated in the *Voice of the Silence.*"

"I do not believe in the success of the . . . T. S. unless you assimilate *Master* or myself; unless you work with me and THEM, hand in hand, heart. . . . Yes; let him who offers himself to Masters as a chela, unreservedly . . . let him do what *he can* if he would ever see Them. . . . Then things were done *because I alone was responsible for the issues.* I alone had to bear Karma in case of failure and *no reward* in case of success. . . . I saw the T. S. would be smashed or that *I had to offer myself as the Scapegoat for atonement.* It is the latter I did. The T.S. lives,—I am *killed.* Killed in my honor, fame, name, in everything H.P.B. held near and dear, for this body is MINE and I feel acutely through it. . . . I may err in my powers as H.P.B. I have not worked and toiled for forty years, playing parts, risking my future reward, and taking karma upon this unfortunate appearance to serve Them without being permitted to have some voice in the matter. H.P.B. is not infallible. H.P.B. is an old, rotten, sick, worn-out body, but it is the best I can have in this cycle. Hence follow the path I show, the Masters that are behind—and do not follow me or my PATH. When I am dead and gone in this body, then will you know the whole truth. Then will you know that I have *never, never* been false to any one, or have I deceived anyone, but had many a time to allow them to deceive themselves, for I had no right to interfere with their Karma. . . . Oh ye foolish blind moles, all of you; who is able to offer himself in sacrifice as I did!"

BENEFICENT MAGIC

The term "magician," once a title of renown and distinction, has come to be wholly perverted from its true meaning. Once the synonym of all that was honourable and reverent, of a possessor of learning and wisdom, it has become degraded into an epithet to designate one who is a pretender and a juggler; a charlatan, in short. White, or "Beneficent Magic," so-called, is *divine* magic, devoid of selfishness, love of power, of ambition, or lucre, and bent only on doing good to the world in general, and one's neighbour in particular.

—H. P. BLAVATSKY

THE CLOSING CYCLE

THE theory is widely known among the members of the Society that at the close of each century a spiritual movement is made in the world by the Mahatmas, which begins with the last twenty-five years of the century and does not in that form begin again after the close of twenty-five years until the last quarter of the following period. But this has been exaggerated and much misunderstood. Some, indeed many, go so far as to conclude that then in the course of the next few years the Mahatmas will entirely recede from all work in the world and leave us all to our fate. One person went so far as to argue that it meant the coming of the sixth race in '98, and hence asked how it could be, or what matter it would be, as the sixth race would have sufficient knowledge of itself. But the major part seem to think that no help will be given after that time. I think this is incorrect, and will try to explain it as it was explained to me by the promulgator of the theory, H.P.B.

The Masters are governed by the law of action and reaction, and are wise enough always not to do that which might result in undoing all their prior work. The law of reaction applies as much to the mind of man as to physical things and forces. By going too far at any one time with the throwing-out of great force in the mental plane, the consequence would be that a reaction of superstition and evil of all sorts would undo everything. Superstition rules yet in the world, and the world is not confined for the Masters to the Western peoples. In the West, following the historical cycles, a great and definite effort is made among the people—for instance, as the Theosophical Society—so as to aid the psychical and spiritual development of man. Among other reasons for not keeping up the display of much force is that if it went too far many unprepared persons whose moral senses are not rightly governed would take up with all our theories and follow them out along the lines of pure selfishness for business and other purposes.

For that reason, among others, H.P.B. began to slacken her phenomena some time before her departure, although to my own certain knowledge she was able to do them to the last, and did do many of them, and some of the most wonderful sort, up to the last. But pub-

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NOTE.—The first section of this article was originally published by Mr. Judge in the *Path,* November, 1894, under the title "Will Master's Help Be Withdrawn in 1898 until 1975?" The second section appeared in *The Irish Theosophist,* January, 1895, as "The Closing Cycle." It was printed in the present form in THEOSOPHY for December, 1943.

licly it was not so. Some have taken on themselves to say that the reason for this alteration was because she came to the conclusion it was a mistake to do them, but I do not believe this at all. It was a part of a well-understood campaign and order.

At the end of the twenty-five years the Masters will not send out in such a wide and sweeping volume the force they send during the twenty-five years. But that does not mean they will withdraw. They will leave the ideas to germinate in the minds of the people at large, but never will they take away from those who deserve it the help that is due and given to all. However, many will have gone on further by that time than others, and to those who have thus gone on from altruism and unselfish devotion to the good of the race continual help and guiding will be given. Many, however, in and out of the T. S. will continue so selfish and personal that they will have to content themselves with what they will get from others and from the general development. H.P.B. was quite definite on this. It agrees with history. During all the centuries there have been many persons who have had direct and valuable help from Masters, and to suppose that at the end of our first twenty-five years all of that will be finished is an absurdity in itself.

* * *

In the November number* the "expiring Cycle" is referred to by Mr. Sinnett, and members are rightly warned not to be so absurd (though that is my word) as to think that after 1897 "some mysterious extinguisher will descend upon us."

Who is the person who gave out the concrete statement that 1897 was to be the close of a cycle when something would happen? It was H. P. Blavatsky. There is not the slightest doubt about it that she did say so, nor that she fully explained it to several persons. Nor is there any doubt at all that she said, as had been so long said from the year 1875, that 1897 would witness the shutting of a door. What door? Door to what? What was or is to end? Is the T. S. to end and close all the books?

Nothing is more plain than that H. P. Blavatsky said, on the direct authority of the Masters, that in the last twenty-five years of each century an effort is made by the Lodge and its agents with the West, and that it ceases in its direct and public form and influence with the twenty-fifth year. Those who believe her will believe this; those who

* *The Irish Theosophist,* November, 1894, p. 24.—Eds. THEOSOPHY.

think they know more about it than she did will invent other ideas suited to their fancies.

She explained, as will all those who are taught (as are many) by the same Masters, that were the public effort to go on any longer than that, a reaction would set in very similar to indigestion. Time must be given for assimilation, or the "dark shadow which follows all innovations" would crush the soul of man. The great public, the mass, must have time and also material. Time is ever. The matter has been furnished by the Masters in the work done by H. P. Blavatsky in her books, and what has grown out of those. She has said, the Masters have said, and I again assert it for the benefit of those who have any faith in me, that the Masters have told me that they helped her write the *Secret Doctrine* so that the future seventy-five and more years should have some material to work on, and that in the coming years that book and its theories would be widely studied. The material given has then to be worked over, to be assimilated for the welfare of all. No extinguisher will fall therefore on us. The T. S., as a whole, will not have the incessant care of the Masters in every part, but must grow up to maturity on what it has with the help to come from those few who are "chosen." H. P. Blavatsky has clearly pointed out in the *Key,* in her conclusion, that the plan is to keep the T. S. alive as an active, free, unsectarian body during all the time of waiting for the next great messenger, who will be herself beyond question. Thereby will be furnished the well-made tool with which to work again in grander scale, and without the fearful opposition she had without and within when she began this time. And in all this time of waiting the Master, "that great Initiate, whose single will upholds the entire movement," will have his mighty hand spread out wide behind the Society.

Up to 1897 the door is open to anyone who has the courage, the force, and the virtue to TRY, so that he can go in and make a communication with the Lodge which shall not be broken at all when the cycle ends. But at the striking of the hour the door will shut, and not all your pleadings and cryings will open it to you. Those who have made the connection will have their own door open, but the public general door will be closed. That is the true relation of the "extinguisher" as given by H. P. Blavatsky and the Master. It seems very easy to understand.

"Many are called but few are chosen," because they would not allow it. The unchosen are those who have worked for themselves alone;

those who have sought for knowledge for themselves without a care about the rest; those who have had the time, the money, and the ability to give good help to Masters' cause, long ago defined by them to be work for mankind and not for self, but have not used it thus. And sadly, too, some of the unmarked and unchosen are those who walked a long distance to the threshold, but stopped too long to hunt for the failings and the sins they were sure some brother pilgrim had, and then they went back farther and farther, building walls behind them as they went. They were called and almost chosen; the first faint lines of their names were beginning to develop in the book of this century; but as they retreated, thinking indeed, they were inside the door, the lines faded out, and other names flashed into view. Those other names are those belonging to humble persons here and there whom these proud aristocrats of occultism thought unworthy of a moment's notice.

What seems to me either a printer's error or a genuine mistake in Mr. Sinnett's article is on page 26, where he says: "will be knowledge generally diffused throughout the *cultured classes.*" The italics are mine. No greater error could seem possible. The cultured classes are perfectly worthless, as a whole, to the Master-builders of the Lodge. They are good in the place they have, but they represent the "established order" and the acme of selfishness. Substitute *masses* for *cultured classes,* and you will come nearer the truth. Not the cultured but the ignorant masses have kept alive the belief in the occult and the psychic now fanned into flame once more. Had we trusted to the cultured the small ember would long ago have been extinguished. We may drag in the cultured, but it will be but to have a languid and unenthusiastic interest.

We have entered on the dim beginning of a new era already. It is the era of Western Occultism and of special and definite treatment and exposition of theories hitherto generally considered. We have to do as Buddha told his disciples: preach, promulgate, expound, illustrate, and make clear in detail all the great things we have learned. That is our work, and not the bringing out of surprising things about clairvoyance and other astral matters, nor the blinding of the eye of science by discoveries impossible for them but easy for the occultist. The Master's plan has not altered. He gave it out long ago. It is to make the world at large better, to prepare a right soil for the growing out of the powers of the soul, which are dangerous if they spring up in our

present selfish soil. It is not the Black Lodge that tries to keep back psychic development; it is the White Lodge. The Black would fain have all the psychic powers full flower now, because in our wicked, mean, hypocritical, and money-getting people they would soon wreck the race. This idea may seem strange, but for those who will believe my unsupported word I say it is the Master's saying. WILLIAM Q. JUDGE

IMPERSONALITY

The question of personality is so large that it might seem as though its successful solution should resemble the working out of a complicated mathematical problem. But the greatest truths are the simplest. And if we reflect a moment on what impersonality *is not,* perhaps that will help us to see what it *is.*

Some orate forcibly against personality. That does not prove they are free from it.

Some say little, but the effect of what is said is to imply that *they* are impersonal. They seem so modest, but are only politic.

Some are afraid to talk about personality, thinking that it must be shunned as an ogre.

Yet others preach a doctrine of impersonality which takes everything human out of life and makes of it a cold negation. This doctrine has no patience with *evolution*—all faults must disappear at a single stroke.

Impersonality isn't talking; it isn't silence; it isn't insinuation; it isn't repulsion; it isn't negation. Above all, it isn't a diplomacy which masks *ambition.*

Impersonality means freedom from personality, but none of us are going to attain that, right away; we are doing well enough if we are persistently, albeit slowly, overcoming.

For practical purposes: if we are developing the child-heart; if we are learning to love things beautiful; if we are becoming more honest and plain and simple; if we are beginning to sense the sweet side of life; if we are getting to like our friends better and extending the circle; if we feel ourselves expanding in sympathy; if we love to work for Theosophy and do not ask position as a reward; if we are not bothering too much about whether we are personal or impersonal—this is traveling on the path of impersonality. —ROBERT CROSBIE

NOTES ON A DECLARATION

ONE "Fundamental Principle of the philosophy of Theosophy" is the affirmation that man—every man—possesses spiritual intuition. It is on this basis that the educational programs of the Theosophical Movement have been undertaken. To believe in the reality of spiritual intuition means not only that one places trust in his own capacity for judgment, and, therefore, needs no one to define his beliefs for him, but also that every other person merits respect.

William Q. Judge, in addressing a Theosophical Congress at the World Parliament of Religions in 1893, indicated how these considerations may be blended: "It has been supposed by some that in order to be a Theosophist you must believe in Mahatmas, that you must believe in H. P. Blavatsky, in re-incarnation, in Karma; but you do not have to believe in any of those things at all. But, I take it, you must believe in Universal Brotherhood. . . . I am not going to stop saying that I believe so-and-so because a few other persons cannot believe it. They can go on with me and we will agree to disagree, and we will only forward the cause of Universal Brotherhood."

This, we may say, is the attitude of philosophy, and it is that attitude which the wording of the Declaration of ULT is meant to encourage. The preaching of the doctrine of Universal Brotherhood carries weight to the extent that its proponents hold a reasoned faith in the capacity of men to become more philosophical than they presently are. Mr. Judge, in explaining a Theosophical attitude to the American Theosophists, was implying that all of them must expect to rephrase and rework their own beliefs and ideas. For this reason he seems to have placed little faith in the formal constitution of the T.S. When one becomes a specialist in constitutional laws he may, in time, fail to remember the reasons for which the laws were written or the nature of the principles which were to be represented.

The ULT Declaration has, the founders of ULT felt, simply carried Mr. Judge's insights into practice—providing a framework within which the process of self-education can best take place. The fact that very few members of ULT profess allegiance to any formal religion, though many T.S. members did in the early days of that Society, does

not mean that somewhat similar variances of temperament and philosophical emphasis cease to exist. Every student has, in a sense, his own religion; the Declaration is a reminder that each individual's "religion" should be respected, just as the original Society required each member to respect the Moslem, Parsi, Buddhist, Jew and Christian.

No two Theosophists will state Madame Blavatsky's Fundamental Propositions of the *Secret Doctrine* in the same way. Each will give special emphasis to those words or phrases—even if only when reading them aloud verbatim—which yield to him the greatest meaning. Moreover, from week to week, month to month, or year to year, these inflections will be altered as new perspectives occur to the same individual. When a student *re*-phrases these basic Fundamentals of Madame Blavatsky the variations, of course, become much more obvious. What Mr. Judge was getting at is that each Theosophist is continually teaching himself, formulating his personal interpretation of doctrines, and then formulating it all over again at a later date. This process is the process of Theosophical education, and the true basis for unity among Theosophical students lies in a recognition of this fact —a welcoming of the diverse expressions which may enrich us.

These points are simple but also subtle; certainly they seem to need perennial rethinking for, as in Mr. Judge's day, it is difficult for the inquirer to understand how one can have beliefs and yet deny adherence to any dogma. He said in the same Convention address:

> The reason why people have been a little confused is this: they have seen the Theosophical Society absolutely without a creed, absolutely without any dogma, and as inside of it they know of a large number of people who believe in those ideas and doctrines, they think that is what the Theosophist must believe. But it is not. For, don't you see, if we started a Universal Brotherhood, and started a Society to find out the truth, and then fixed a dogma, that moment we would be telling a lie and forfeiting the whole object we started to accomplish.
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> We are promulgating our philosophies which we talk about as individuals, and on our own account. As Vice-President of the Society I have no right to say that any particular thing is true, and I never do say so. But I have the right to say, as I myself emphatically do, that I as an individual believe certain things are true, and I would be a poor sort of man if, believing certain things to be true, I did not try to show that they are. But at the same time I have no right to say, as man or official, you must believe it because I do. I simply present it to you for your consideration, and it is for you to decide, not for me.

CHRISTIANITY VS. THE CHURCH

CREATION is an incorrect word to use. No religion, not even the sect of the Visishta Adwaitees in India—one which anthropomorphizes even Parabrahm—believes in creation out of *nihil* as Christians and Jews do, but in evolution out of pre-existing materials. Creation or origin in the Christian sense of the term is absolutely unthinkable. The Buddhists maintain that there is no Creator, but an infinitude of creative powers, which collectively form the one eternal SUBSTANCE, the essence of which is inscrutable—hence not a subject for speculation for any true philosopher. But Christian theologians will allow of no other God than the personified secondary powers which have worked out the visible universe, and which became with them the anthropomorphic God of the Christians—the male Jehovah, roaring amid thunder and lightning. The personal God of orthodox Theism perceives, thinks, and is affected by emotion; he repents and feels "fierce anger." It is only daring Theology, never Science or philosophy, which seeks to gauge the Infinite and unveil the Fathomless and Unknowable.

"The Deity," say the Kabalists, "is one, because it is infinite. It is triple, because it is ever manifesting." The union of the three principles depends upon a fourth—the LIFE which radiates from the summits of the Unreachable, to become a universally diffused essence on the manifested planes of existence. Thus speak those who understand the keys to the scriptures. This Quaternary—Father, Mother, Son as a UNITY; a quaternary as a living manifestation—has been the means of leading to the very archaic Idea of Immaculate Conception, now finally crystallized into a dogma of the Christian Church, which carnalized this metaphysical idea beyond any common sense. One has but to read the Kabala and study its *numerical* methods of interpretation to find the origin of that dogma. It is purely astronomical, mathematical, and preeminently metaphysical.

The universal language of old, used by the Initiates, had its seven keys. The many-sided facets of this mystery language have led to the adoption of widely varied dogmas and rites in the exotericism of the Church rituals. It is they, again, which are at the origin of most of the dogmas of the Christian Church, *e.g.,* the seven Sacraments, the Trin-

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NOTE.—Collated from standard Theosophical sources.

ity, the Resurrection; the seven capital Sins and the seven Virtues. The seven keys to the mystery tongue, however, having always been in the keeping of the highest among the initiated Hierophants of antiquity, it is only a partial use of a few out of the seven which passed, through the reason of some early Church Fathers—ex-initiates of the Temples—into the hands of the *new sect* of Nazarenes. Some of the early popes were initiates, but the last fragments of their knowledge have now fallen into the power of the Jesuits, who have turned them into a system of sorcery.

Who were the first Christians? History finds the first Christian sects to have been either Nazarenes like John the Baptist; or Ebionites, among whom were many of the relatives of Jesus; or Essenes, the Therapeutae, healers, of which the Nazaria were a branch. All these sects, which only in the days of Irenaeus began to be considered heretical, were more or less kabalistic. They believed in the expulsion of demons by magical incantations, and practiced this method. All the Gnostic sects equally believed in magic. Irenaeus in describing the followers of the Gnostic Basilides, says, "They use images, invocations, incantations, and all other things pertaining to magic." The real meaning of the word *nazar* signifies to vow or consecrate one's self to the service of God. Dunlop shows that Jesus was called Nazaraios. The initiated nazars had ever held to the rule of monastic communities, which had to be followed before them by the adepts of every age. The Nazireate sect existed long before the law of Moses, and originated among . . . the people of Galilee, where was built Nazara, the present Nazareth. It is in Nazara that the ancient Nazoria or Nazireates held their "Mysteries of Life" or "assemblies," which were but the secret mysteries of initiation.

The Nazarene reformer had undoubtedly belonged to one of these sects; though perhaps it would be next to impossible to decide absolutely which. But what is self-evident is that he preached the philosophy of Buddha-Sakyamuni. The motive of Jesus was evidently that of Gautama-Buddha, to benefit humanity at large by producing a religious reform which should give it a religion of pure ethics; the true knowledge of God and nature having remained until then solely in the hands of the esoteric sects, and their adepts. The disciples who wrote the *Codex Nazaræus* were right. Only it is not Jesus himself, but those who came after him and who concocted the Bible to suit them-

selves, that "*perverted* John's doctrine, *changed* the baptism of the Jordan, and perverted the sayings of justice." If baptism is the sign of regeneration, and an ordinance instituted by Jesus, why do not Christians now baptize as Jesus is represented as doing, "with the Holy Ghost and with fire," instead of following the custom of the Nazarenes?

So hopelessly entangled seems Irenaeus in his fruitless endeavors to describe, to all outward appearances at least, the true doctrine of the many Gnostic sects of which he treats and to present them at the same time as abominable "heresies," that he either deliberately, or through ignorance, confounds all of them in such a way that few metaphysicians would be able to disentangle them, with the Kabala and the Codex Nazaraeus as the true keys. How daring and desperate were many deliberate falsifications, was shown in the first attempts to compare the original manuscripts with the later ones. The article known as "*Christ's Descent into Hell,*" which is found in the later Apostles' Creed, is not to be found in the manuscripts of either the fourth or sixth centuries. It was an evident interpolation copied from the fables of Bacchus and Hercules and enforced upon Christendom as an article of faith. A verse in the First Epistle of John reads: "For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost; and these three are one." This verse, which has been "appointed to be read in the churches" is now known to be spurious; the text is not contained in any Greek manuscript which was written earlier than the fifteenth century. Edward Gibbon was early in pointing out its spurious character. There are twenty-eight Greek authors—Irenaeus, Clemens and Athanasius included, who neither quote nor mention it; and seventeen Latin writers, numbering among them Augustine, Jerome, Ambrosius, Cyprian, and Pope Eusebius, who appear utterly ignorant of it. Thus falls to the ground the strongest trinitarian pillar.

That the apostles had received a "secret doctrine" from Jesus, and that he himself taught one, is evident from the following words of Jerome who confessed it in an unguarded moment. Writing to the Bishops Chromatius and Heliodorus, he complains that "a difficult work is enjoined, since this translation has been commanded me by your Felicities, which St. Matthew himself, the Apostle and Evangelist, *did not wish to be openly written.* For if it had not been secret he (Matthew) would have added to the evangel that which he gave forth

as his; but he made up this book sealed up in the Hebrew characters, which he put forth even in such a way that the book, written in Hebrew letters and by the hand of himself, might be possessed by the men most religious, who also, in the course of time, received it from those who preceded him. But this very book they never gave to anyone to be transcribed, and its text they related some one way and some another." He admits himself that the book which he authenticates as being written "by the hand of Matthew," a book which, not withstanding that he translated it twice—was nearly unintelligible to him, for it was arcane or *a secret.* Nevertheless, Jerome coolly sets down every commentary upon it, except his own, as *heretical.* Of the two Gospels of Matthew, the Hebrew and the Greek, the former was but too well known to have been the only one accepted for our centuries by the Jewish Christians, the Nazarenes and the Ebionites. For the Church to have accepted it would have been equivalent to reading its own death sentence. Why wonder at the unfathomable mysteries of the Christian religion, since it is perfectly *human?*

The Church Fathers have forced on the believers in Christ a Bible, the laws prescribed in which he was the first to break; the teachings of which he utterly rejected; and for which crimes he was finally crucified. Of whatever else the Christian world can boast, it can hardly claim logic and consistency as its chief virtues. The Christian clergy are attired in the cast-off garb of the *heathen* priesthood; acting diametrically in opposition to their God's moral precepts, but nevertheless, sitting in judgment over the whole world. We find it rather unwise on the part of Catholic writers to pour out their vials of wrath in such sentences as these: "In a multitude of pagodas, the phallic stone, ever and always assuming, like the Grecian *batylos,* the brutally indecent form of the *lingham.* . . . the Maha Deva." Before casting slurs on a symbol whose profound metaphysical meaning is too much for the modern champions of that religion of sensualism par excellence, Roman Catholicism, to grasp, they are in duty bound to destroy their oldest churches, and change the form of the cupolas of their own temples. The Mahody of Elephanta, the Round Tower of Bhangulpore the minarets of Islam—either rounded or pointed—are the originals of the *Campanile* column of San Marco, at Venice, of the Rochester Cathedral, and of the modern Duomo of Milan. All of these steeples, turrets, domes, and Christian temples are the reproductions of the primitive idea of the *lithos,* the upright phallus. . . . Neither Catholics

nor Protestants have a right to talk of the "indecent forms" of heathen monuments so long as they ornament their own churches with the symbols of the Lingham and Yoni, and even write the laws of their God upon the "double *lithoi* placed always in front of every temple, Christian as well as heathen."

With the Brahmins, who have never invested with an "original" Sin element the natural procreative function of mankind, it is a *religious* duty to have a son. A Brahmin, in days of old, having accomplished his mission of human creator, retired to the jungle and passed the rest of his days in religious meditation. He had accomplished his duty to nature as mortal man and its co-worker and henceforth gave all his thoughts to the spiritual immortal portion of himself, regarding the terrestrial as a mere illusion, an evanescent dream—which it is. With the Semite, it was different. He invented a temptation of flesh in a garden of Eden; showed his God (esoterically, the Tempter and Ruler of Nature) cursing *for ever* an act, which was in the logical programme of that nature. All this exoterically, as in the *cloak* and dead letter of Genesis and the rest; and at the same time *esoterically* he regarded the supposed *sin* and fall as an act so sacred, so as to choose the organ, the perpetrator of the *original sin,* as the fittest and most sacred symbol to represent that God, who is shown as branding its function as disobedience and everlasting sin! This paradoxical element of the Semitic mind, *minus* its innermost significance, has now passed entirely into Christian theology and dogma.

Another detail not redounding very particularly to the honor of the Christian clergy might be recalled in the word Inquisition. The torrents of human blood shed by this *Christian* institution, and the number of its human sacrifices, are unparalleled in the annals of Paganism. Another still more prominent feature in which the clergy surpassed their masters, the "heathen," is sorcery. Certainly in no Pagan temple was black magic, in its real and true sense, more practiced than in the Vatican. While strongly supporting exorcism as an important source of revenue, they neglected magic as little as the ancient heathen. It is easy to prove that the *sortilegium,* or sorcery, was widely practiced among the clergy and monks so late as the last century, and is practiced occasionally even now.

The greatest of all the Patristic frauds, the one which has undeniably helped the Roman Catholic Church to its unmerited supremacy was the

barefooted assertion, in the teeth of historical evidence, that Peter suffered martyrdom at Rome. It is but too natural that the Latin clergy should cling to it, for with the exposure of the fraudulent nature of this pretext, the dogma of apostolic succession must fall to the ground. The fact alone that Peter remained to the last an "apostle of the circumcision" speaks for itself. Whoever else might have built the Church of Rome it was not Peter. "The first fifteen Christian bishops at Jerusalem, commencing with James and including Judas, were all circumcised Jews." Perhaps, after all other of the numerous proofs adduced that there was no church established at Rome until after the time assigned to Peter, have been brought forward, the best argument is in proving that it was not in the character of the cowardly Peter to risk himself in such close neighborhood with the Emperor (Nero) who "was feeding the wild beasts of the Amphitheatre with the flesh and bones of Christians" at that time! Perhaps the Church of Rome was but consistent in choosing as her titular founder the apostle who thrice denied his master at the moment of danger; and the only one, moreover, except Judas, who provoked Christ in such a way as to be addressed as the "Enemy."

There is a tradition in the Greek Church which has never found favor at the Vatican. The Greek Church traces its origin to one of the Gnostic leaders—Basilides, perhaps, who lived under Trajan and Adrian at the end of the first and the beginning of the second century. With regard to this particular tradition, if the Gnostic is Basilides, then he must be accepted as a sufficient authority, having claimed to have been a disciple of the Apostle Matthew, and to have had for a master Glaucias, a disciple of St. Peter himself. Were the narrative attributed to him authenticated, the London Committee for the Revision of the Bible would have to add a new verse to Matthew, Mark, and John, who tell the story of Peter's denial of Christ. This tradition, then, which affirms that when frightened at the accusation of the servant of the high priest, the apostle had thrice denied his master, and the cock had crowed, Jesus who was then passing through the hall in custody of the soldiers, turned and looking at Peter said: "Verily, I say unto thee, Peter, thou shalt deny me throughout the coming ages, and never stop until thou shalt be old, and stretch forth thy hands, and another shall gird thee and carry thee whither thou wouldst not." The latter part of this sentence, say the Greeks, relates to the Church of Rome, and prophesies her constant apostacy from Chirst, under the mask of false

religion. Later, it was inserted in the twenty-first chapter of John, but the whole of this chapter had been pronounced a forgery even before it was found that this Gospel was never written by John the Apostle at all.

According to the Talmud, the "authentic" Peter was a Nazarene. He belonged to the sect of the later Nazarenes which dissented from the followers of John the Baptist, and became a rival sect; and which—as tradition goes—was instituted by Jesus himself. Simon Peter, says the *Sepher Toldos Jeshu,* was one of the Hebrew brethren, though he had somewhat departed from their laws, and the Jewish hatred and persecution of the apostle seems to have existed but in the fecund imagination of the fathers. The author speaks of him with great respect and fairness, calling him "a faithful servant of the living God," who passed his life in austerity and meditation, "living in Babylon at the summit of a tower," composing hymns, and preaching charity. He adds that Peter always recommended to the Christians not to molest the Jews, but as soon as he was dead, behold another preacher went to Rome and pretended that Simon Peter had altered the teachings of his master. He invented a burning hell and threatened everyone with it; promised miracles, but worked none. How much there is in this of fiction and how much of truth, it is for others to decide; but it certainly bears more the evidence of sincerity and fact on its face, than the fables concocted by the fathers to answer their end.

Alas, alas! How little has the divine seed, scattered broadcast by the hand of the meek Judean philosopher, thrived and brought forth fruit. He who himself shunned hypocrisy, warned against public prayer, showing such contempt for any useless exhibition of the same, could he but cast his sorrowful glance on the earth, from the regions of eternal bliss, would see that this seed fell neither on sterile rock nor by the wayside. Nay, it took deep root in the most prolific soil; one enriched even to plethora with lies and human gore! Theophilus, "that perpetual enemy of peace and virtue," as the famous bishop was called; Cyril, Athanasius, the murderer of Arius, and a host of other canonized "Saints," were all but too worthy successors of *Saint* Constantine, who drowned his wife in boiling water; butchered his little nephew; murdered, with his own pious hand, two of his brothers-in-law; killed his own son Crispus, bled to death several men and women, and smothered in a well an old monk. However, we are told by Eusebius that this Christian Emperor was rewarded by a *vision* of Christ

himself, bearing his cross, who instructed him to march to other triumphs, inasmuch as he would always protect him!

When dying on the cross, the martyred Man of Sorrows forgave his enemies. His last words were a prayer in their behalf. He taught his disciples to curse not, but to bless, even their foes. But the heirs of St. Peter, the self-constituted representatives on earth of that meek Jesus, unhesitatingly curse whoever resists their despotic will. Besides, was not the "Son" long since crowded by them into the background? They make their obeisance only to the "Mother," for—according to their teaching—again through "the direct Spirit of God," she alone acts as their mediatrix. The Ecumenical Council of 1870 embodied the teaching into a dogma, to disbelieve which is to be doomed forever to the "bottomless pit."

A very brief period indeed has elapsed since both Catholic and Protestant ecclesiastical corporations burned, hanged, and otherwise murdered every helpless victim through whose organism spirits—and sometimes blind and as yet unexplained forces of nature—manifested themselves. Foremost and pre-eminent stands the Church of Rome; her hands are scarlet with the innocent blood of countless victims shed in the name of the Moloch-like divinity at the head of her creed. She is ready and eager to begin again. But she is bound hand and foot by the nineteenth century spirit of progress and religious freedom which she reviles and blasphemes daily.

The Life of Power

Like some other poets I am attracted by the life of power and the life of action, but I am still more repelled by them. Power involves forcing oneself upon the attention of historians by doing things which are, in themselves, important, so that what is truly powerful is not the soul of a so-called powerful and prominent man but the position which he fills and the things which he does. Similarly, the life of "action" which seems so very positive is, in fact, a selective, even a negative kind of life. A man of action does one thing or several things because he does not do something else. Usually men who do very spectacular things fail completely to do the ordinary things which fill the lives of most normal people, and which would be far more heroic and spectacular perhaps, if they did not happen to be done by many people.

—STEPHEN SPENDER

YOUTH-COMPANIONS ASK— AND ANSWER

THE world is offering man an increasingly more precarious existence at every level of his life. When one considers, too, the fact that the world is becoming over-populated, would it not be more logical to adopt children who need homes and care than to bring yet unborn children into this situation?

(*a*) Admittedly, the world is in bad condition, although its condition never seems very good. At all times there are some people who are destined to play unique and essential roles in the world's progress, and there is no way to predict where they will require a body. Gandhi was one such; Einstein another; and Einstein was born of Jewish parents in militantly anti-Semitic Germany. His parents might, in the questioner's terms, justifiably have denied him birth. However, one might assume that he would have found another suitable set of parents and location in which to incarnate if this had been the case. In such a case, the historically "essential-person" theory need not necessarily obviate the suggestion that one adopt rather than create children.

On the other hand, the teachings of Theosophy seem to indicate that when egos are ready to incarnate, they must find a vehicle somehow, and will, therefore, be born somewhere into this same undesirable era, anyway. Possibly, when such egos are denied entry into more favorable areas, they may be forced to incarnate into such underprivileged environments as the Chinese steppes. This is a sobering thought. One may find oneself hesitating both to be responsible for himself subjecting a soul to this world situation and also for possibly causing its unhappy misplacement.

As a measure to keep the world's spiralling population down, not having children of one's own performs only a symbolic function, since, after all, one or two more people will make little difference. It is primarily in the overcrowded Eastern countries that steps would need to be taken. Their constant problem of overpopulation is now being aggravated by a lowered death rate brought about by the increasing use of modern methods of medicine and sanitation. Widespread use of birth-control is said to be necessary there, although not yet in practice on a large scale, in order to have enough land to feed and house the people. One island in the Pacific is an excellent example; it must export a large number of its people every year in order to support the

rest. According to the theosophical view stated above, it may be inferred that if more opportunities were available in more progressed countries, birth rates might drop proportionately in territories suffering poverty and excess numbers.

It may be that some people would be happy to adopt children, but would expect to have one or two of their own in addition, perhaps in order to fulfill a psychological need or compulsion of one sort or another. In this manner the quantity of "new" children to be exposed to the twentieth century might be lessened, since the family complement would be partly adopted, partly created. If prospective parents feel they have something special or worth-while to offer children, they could give it to adopted children as readily as to their own.

(*b*) This person, for one, has always had trouble with formulas for human behavior and actions when dealing with relationships of varied nature. The most vitally important thing to keep in mind is that the basis of human relationships is always, in some part, a mystery.

Are we going to pattern our ideas, affinities and inclinations to fit the ways of a society which is hardly in a healthy state of affairs, or should we, instead, try to establish and create that which is true, honest and part of nature's way of living—by living with and understanding people in their own individual terms rather than *en masse?* It seems to me that the latter alternative is precisely what philosophical psychology is trying to tell us is best; that if we do not begin to participate in the process of living honestly and in terms of what man's *soul* needs are, regardless of what any present society may say those needs are, we may all end up as neurotics.

It is true that logic is quite an important tool for coping with problems. Yet, logic, in all areas, is sometimes an intruder. Intimate human relationships are not initiated nor run by logic alone. True, logic enters into various choices via the persons involved. But there still remains what might be called a touch of magic, which is not, if genuine, subject to full explanation by logical evaluation. In a world of phony values and surface evaluations, a true and inspired close relationship between two or more people is indeed rare and beautiful to see. We might say that this sort of relationship is nature's happiest way of manifesting in this area. If it is said that this sort of relationship must be limited because of the mess of the world, and/or because the world might not improve (as has been said since man started it)—and "al-

though I did all right, I doubt that newcomers to the chaotic pattern will be able to cope with it adequately"—this is defeatist. One might argue that *someone's* logic got the world into the situation that exists now. Also, for example, logic was employed by the Nazis in order to improve the race and make for better and stronger people. But this is hardly "natural." Logic is not infallible; however, unselfish love, friendship and "giving" come pretty close to being infallible.

If we are to suppose that those people who desire to bring children into the world are merely fulfilling a "psychological need" and nothing else, we are coming awfully close to saying that man is really nothing more than a somewhat sensitive animal. Bringing a child into the world often is the natural and beautiful fulfillment of a wish to unite the best and highest intentions of the two people involved; it is definitely encased in an atmosphere of *creative* desire of the two people to live at the level which is the highest in them. This is the same as the striving to live by a principle which we feel is true and good; yet it involves the same desire of another human being, plus a touch of what we previously called "magic." This should not be tampered with.

The matter of feeling that one has something to offer children is dependent upon quite a few things. Some are natural teachers, persons who will offer what they can no matter what their personal circumstances may be. Others might be those who do not discover they *do* have anything "special" to offer young people until they find themselves in the natural situation of just doing so, because the children are there, and *their* responsibility. Children are natural; they do not know what artificiality is, yet they will respond quite warmly and immediately to the adult who is genuinely interested, while rather standoffish to the one who is merely "conscientiously" doing his duty. One cannot work mechanically with children; it is unfair to them and may leave out entirely the natural reciprocity of give and take between child and adult. It seems rather questionable to suppose that we are gifted with the wisdom to know when to offer birth to a waiting soul and when to deny this opportunity "for his own good," now, when we can hardly understand even a little of what there is to know about the waiting egos—what attracts one here and another there. In other words, if we don't understand the laws of nature in one set of terms, can we say that, with the implement of logic, we know enough to choose for nature, take such matters into our own hands?

OF STUDYING THEOSOPHY

II

[The passages put together to form the installments of this series have been gathered from various sources in Theosophical literature. Each passage is numbered at its conclusion and the source is given at the end of the installment.—Editors, THEOSOPHY.]

ONE of the difficulties under which students of Theosophy labour is the partial and therefore one-sided or distorted view they take of the Wisdom-Religion. For some, Theosophy takes the place of an out-worn creed; for others it provides a better field for philosophic speculation; for a third class it is the interesting study of a new science which instructs where modern knowledge breaks down; for still others it affords, through the many and varied associations which exist in its name and for its sake, avenues of some altruistic expression. Only a few seem to recognize the synthetic character of Theosophy, *viz.,* that it is the Religion of the Spirit, free and immortal; that it is the Philosophy of the Heart, to be practiced universally by us all the time; that it is the Science of Life which instructs us in the self-devised methods of never-dying energies moving in the direction of Universal Self-Consciousness, that it is the teacher of the Higher Altruism which calls for self-correction and growth from within, on the part of every being, resulting in the growth of all. . . .

Such a recognition will inevitably lead him [the student] to study every Theosophic truth from three points of view—spirit, mind, matter; also to apply every truth in three distinct spheres of heart, head, hands. Such study and practice will convince him very soon that the synthesis is rooted in and proceeds from within his own spiritual Being, but affects through his actions the deeds of others; through his thoughts, the minds of others; and that in turn he is so affected by others. If Theosophy in study reveals itself as a synthesis of religion, philosophy and science, in applying its tenets and doctrines we soon begin to sense that an additional or fourth factor exists—a kind of over-soul, which is the Higher Altruism.

Altruism is the Absolute whose three aspects are the religion to be *lived* in terms of the philosophy to be learnt and of the science to be practised. To *practise,* to *learn,* to *live,* for and as the All—is to manifest the Living Power of Theosophy.

This living power of Theosophy lies latent, buried deep down, in the heart of every man. Therefore everyone who is not a Theosophist

is a Theosophist in embryo. It ought to be clear to an intelligent student that his task, however difficult, is not complex. Theosophy advocates the simple life by insistently pointing out in a hundred ways that the power by which we live is of simple character, both in its origin and in its operations. Men have strayed away from this simplicity and have assumed a million complexes by looking for knowledge outside of the Self, for peace and happiness *without* the Self, for divinity in other than the Self. Thus started on the inclined plane of retrogression we see division where a solidarity exists—division between science and religion, between inanimate and animate, between secular and sacred. In place of "the immanence of God and the solidarity of man" is proclaimed—God in the heaven and men the children of dust and worms on earth. This blunder and its correction which Theosophy puts forward has to be understood and applied by each student to himself in his own life. Unless this is done Theosophy will remain a religion, a philosophy, a science, a mode of charity, a method of philanthropy in contradistinction to other religions, philosophies, sciences, modes and methods of altruistic efforts.

H. P. Blavatsky has recorded her complaint in more than one place that solidarity in the ranks of Theosophists did not exist in spite of the fact that they were able to preach religious truths, and to put before the scientific world wonderful information in an instructive way. The religion of Universal Spirit fails to inspire most of us when our feelings are hurt by a fellow-Theosophist, or to give us courage to stand by him when he is unjustly attacked. Our philosophy of the One and Impartite Self evaporates into impracticality when we have to say that the moral leper, the intellectual prostitute, the psychically drunk, are our brothers. This will continue as long as the Synthesis of Theosophy is not applied by us to purify our lower nature and to create a higher perception of altruism.

The Living Power of Theosophy must become the power by which we live. As we have a material instrument and an energizing mind, and as we are in being spiritual, we must *live as spiritual beings* our Religion of Joyous Immortality which ensouls and illumines the mind. Aided by the philosophy of Theosophy we must let that mind energize our house of flesh, so that the latter is no more a palace of pleasure, but a Temple of the Living God, the Ruler who rules from within. (1)

The first requirement of the spiritual life is to learn the value of

silence. The conservation of spiritual energy demands that the frittering away of soul-forces be stopped. There are very few avenues through which man's divinity goes to waste as through sound and speech. The dirt and dregs of our Kamic nature often find their outlet in useless or injurious speech. . . .

In spiritual growth, learning and listening go together; they precede teaching and speaking. In ancient India the moment the seeker of the peace of wisdom resolved to follow the footsteps of the guru, the pupil gained the name of *shravaka,*—a listener. In ancient Greece he was named *akoustikos.* He was not even permitted to ask questions; *bij-sutras,* seed-thoughts were given him to ponder over and understand to the best of his ability. These thoughts were intended as purificatory food which if adequately assimilated would cleanse his kamic nature; not only remove the accumulated poisons of the past but reveal to the pupil the correct alchemical process of transforming within his own constitution, passion into compassion, lust into love, antipathy into sympathy. Once started on this highway he was ready to become an exerciser, a positive doer, *shramana,* the *asketes* of the Greeks.

Our modern Theosophical student has not fully recognised the occult significance of silence. A vow of silence does not mean to become mute, and not to speak at all. It consists in (1) self-imposition of periodic silence: (2) not indulging at any time in injurious and untruthful speech; (3) not giving way to useless speech; (4) not asking questions on philosophy or practice till what has already been taught or is before us is fully scanned and thoroughly looked into from the point of view of our particular questions; (5) not indulging in *ahankaric* speech, *i.e.,* not making statements about the Divine Self or Ego in terms of our kamic or lower nature; (6) not indulging in injurious speech regarding our lower nature, our own faults and weaknesses, lest by speaking of them we lend them the strength which ensues from the power of speech; (7) not to speak even that which is true unless at proper times, to proper people, under proper circumstances.

While this sevenfold exercise is practised, secrecy has to be observed about it. To refer to, or speak about the exercise we have undertaken and are practising, is to vitiate it altogether and make it worse than useless. Such an indulgence gives birth to conceit and enhances it where it already exists. Secrecy and silence are needed and a contemplation on their kinship should precede the sevenfold exercise.

Deliberate speech will be the first result. It will not be rooted in kama—passion—but in Buddhi—compassion. There are two types of criticism: one is fault-finding; the other is the perception of virtue in meritorious expressions, but also the perception of virtue behind vice, demerit and weakness. The deceit of the dice is Shri Krishna and the power to perceive that comes from the second type of criticism. The first is criticism by words of Kama, the second is by words of understanding; the first is on the plane of words, the second on the plane of ideas; the first is of head-learning, the second of soul-wisdom; the first praises or condemns the lower nature, the second imports into it the strength of the higher, causing readjustment; the first has behind it the superior spirit of teaching, the second the sublime spirit of learning and propagating that which is learnt. . . .

In all affairs of thought, feeling and action our tendency is to look for *our* thoughts repeated, *our* feelings reproduced, *our* actions imitated. We regard ourself as the model for all examination; we the pattern whereby right and wrong is to be determined. Such an attitude is not blatantly expressed, but veils itself in a subtle form of humility, which is mock-modesty.

There are a hundred who plunge into the waters of the ocean for pleasure or profit to only one who dives for the pearl of great price. The latter proceeds to his work in the secrecy of silence and his art in the ocean is of a very different kind from that of the ordinary swimmer. Those who are in search of the pearl of wisdom must acquire the strength of muscle, the control of breath and the finesse of stroke, necessary against the stormy billows of this ocean of Samsara. These lie securely hidden in the Power of Silence. That power must be invoked, not by a pledge to some other being, but by a vow silently sung and silently registered in the sanctuary of the Heart. Thus the path begins in silence and secrecy and ends in the hearing and the chanting of the soundless Sound. (2)

The opinion of theosophical students is divided in respect to reading. There are those who consider that the chief source of learning is study, while others deprecate much reading and urge us to confine our efforts to "living the life." The truth of course is that both methods are to be combined. They serve different departments of the same end. By study —especially of scriptures—we are enabled to form more just ideas of what "the life" may be, and in what way we shall live it. By living it,

we correct all mistaken ideas; we shave and prune the excrescences of the mind. The application of spiritual (impersonal) ideas in daily life; the study of how we may hold to them amid the practical routine; the endeavour to discover them within all material conditions and things; the effort to develop them; broaden the nature and enable us, through the spiritual will, to alchemize it into spiritual essences and powers. . . . All the powers existing in the macrocosm having also their various specific seats in man, it follows plainly that, if we wish to evolve more rapidly by means of these powers, as the universe also evolves by them, we must think and think within ourselves. These forces are under the guidance of will, thought, and knowledge; reading will never enable us to reach them; thinking may put us on their track ....

The whole problem for both writer and reader consists in eschewing mere forms, in looking beyond words to the principles which they represent faintly. A man represents one or more universals; his thought should do the same. He will never mislead while he only gives us these; we shall never misunderstand him while we look for nothing less. All reading is useless, so far as spiritual progress is concerned, which cannot be conducted upon the above lines. If they limit your reading, they will extend your thinking. So much the better, for thinking is the path toward becoming. "What a man thinks, that he is; this is the old secret," say the Upanishads. There is a way of taking a thought and brooding over it as a bird broods on the nest; by this method the true thought hatches out and itself manifests to us. We must apply these thoughts to the touchstone of our own souls. Reading and thinking are not to be divorced. They should be one act; then each would correct and equilibrate the other. (3)

It is a trite axiom that truth exists independent of human error, and he who would know the truth, must rise up to its level and not try the ridiculous task of dragging it down to his own standard. Every metaphysician knows that Absolute Truth is the Eternal Reality which survives all the transient phenomena. . . . Language belongs to the world of relativity, while Truth is the Absolute Reality. It is therefore vain to suppose that any language, however ancient or sublime, can express Abstract Truth. The latter exists in the world of ideas, and the ideal can be perceived by the sense belonging to that world. Words can merely clothe the ideas, but no number of words can convey an idea to one who is incapable of perceiving it. Every one of us has within

him the latent capacity or a sense dormant in us which can take cognisance of Abstract Truth, although the development of that sense or, more correctly speaking, the assimilation of our intellect with that higher sense, may vary in different persons, according to circumstances, education and discipline. That higher sense which is the potential capacity of every human being is in eternal contact with Reality, and every one of us has experienced moments when, being for the time *en rapport* with that higher sense, we realise the eternal verities. The sole question is how to focalise ourselves entirely in that higher sense. Directly we realize this truth, we are brought face to face with occultism. Occultism teaches its votaries what sort of training will bring on such a development. It never dogmatises, but only recommends certain methods which the experience of ages has proved to be the best suited to the purpose. But just as the harmony of nature consists in symphonious discord, so also the harmony of occult training (in other words, individual human progress) consists in discord of details. The scope of Occultism being a study of Nature, both in its phenomenal and noumenal aspects, its organisation is in exact harmony with the plan of Nature. Different constitutions require different details in training, and different men can better grasp the idea clothed in different expressions. . . . This will show why it is that until a certain stage is reached, the *Chela* is generally left to himself, and why he is never given verbal or written instructions regarding the truths of Nature. . . . His success or failure depends upon his capacity for the assimilation of the Abstract Truth his higher sense perceives. . . .

At the beginning of our studies we are apt to be misled by the supposition that our earth, or the planetary chain, or the solar system, constitutes infinity and that eternity can be measured by numbers. Often and often have the Mahatmas warned us against this error, and yet we do, now and then, try to limit the infinity to our standard instead of endeavouring to expand ourselves to its conception. This has led some naturally to a sense of isolation, and to forget that the same Law of Cosmic Evolution, which has brought us to our present stage of individual differentiation, is tending to lead us gradually to the original undifferentiated condition. Such allow themselves to be imbued so much with a sense of personality that they try to rebel against the idea of Absolute Unity. Forcing themselves thus in a state of isolation, they endeavour to ride the Cosmic Law which must have its course; and the natural result is annihilation through the throes of disintegra-

tion. This it is which constitutes the bridge, the dangerous point in evolution. . . . And this is why selfishness, which is the result of a strong sense of personality, is detrimental to spiritual progress. . . . We should therefore constantly remember that the present is not the apex of evolution, and that if we would not be annihilated, we must not allow ourselves to be influenced by a sense of personal isolation and consequent worldly vanities and shows. This world does not constitute infinity, nor does our solar system, nor does the immeasurable expanse our physical senses can take cognisance of. All these and more are but an infinitesimal atom of the Absolute Infinity. The idea of personality is limited to our physical senses which, belonging as they do to the *Rupa Loka* (world of forms), must perish, since we see no permanent form anywhere. All is liable to change, and the more we live in transient personality, the more we incur the danger of final death, or total annihilation. It is only the seventh principle, the *Adi Buddha,* that is the Absolute Reality. (4)

Sources: (1) THEOSOPHY, November, 1923; (2) THEOSOPHY, April, 1924; (3) Jasper Niemand, *Path,* June, 1888; (4) Damodar K. Mavalankar, *Theosophist,* May, 1884.

A PREFACE

The purpose of *The Key to Theosophy* needs but few words of explanation. It is not a complete or exhaustive text-book of Theosophy, but only a key to unlock the door that leads to the deeper study. It traces the broad outlines of the Wisdom Religion, and explains its fundamental principles; meeting, at the same time, the various objections raised by the average Western enquirer, and endeavouring to present unfamiliar concepts in a form as simple and in language as clear as possible. That it should succeed in making Theosophy intelligible without mental effort on the part of the reader, would be too much to expect; but it is hoped that the obscurity still left is of the thought not of the language, is due to depth not to confusion. To the mentally lazy or obtuse, Theosophy must remain a riddle; for in the world mental as in the world spiritual each man must progress by his own efforts. The writer cannot do the reader's thinking for him, nor would the latter be any the better off if such vicarious thought were possible.

—H. P. BLAVATSKY

EVOLVING MIND

EVOLVING Mind is man's priceless power. Only Man possesses the ability to create intelligently, *knowingly;* but how he exercises his power determines the end he attains. Will he create to benefit or to deny the Self of all? That is Man's choice; for, being a Thinker, man *must* create—and once thought has been set in motion results will and must flow therefrom.

Every moment and every day of our life we are "evolving mind." Our conscious choices reflect either the highest in us or we give way to a great inadequacy. If the latter, we downgrade, not only ourselves, but the whole of Life—as there is no absolute separateness within our universe.

"The thinker is a creator, and endows his thoughts with self-reproductive power," says Robert Crosbie. Also, "Each thought stirs to action some form of life; according to the nature of the thought is the nature of the life stirred and guided, the permanence of the thought-action depending upon the energy put into it. Further amplifying the idea, Mr. Crosbie says: "Nature tends to repeat any action; thought is the plane of action—the creator, preserver and destroyer of Nature's *modes* of action. The *Manasic* plane is the noumenal plane; the plane of the *essence* of the phenomenal; the *active-aspect* of *Atma-Buddhi.*"

If we brood on these ideas, we may become better prepared to fulfill our true destiny; for we will gradually *realize* that the entire universe was evolved through thought, is held in being by thought, and ultimately comes to an end through thought. Man's place in the eternal scheme of things puts him at the very center of everything; the point which is everywhere and the circumference nowhere. Thus, since man is ceaselessly creating, he is either expanding the radius of his complexity or contracting the confines of the universe through ignorance compounded by selfishness. Mind in man either represents complete conscious awareness in his relationship to all life or it is but a partial illumination of his powers as a being of light—in other words, a Manasaputra. "The sons of light incarnated in the mindless forms" and ever since then—over some 18,000,000 years ago—the faculty of mind has been steadily evolving. This process is gradual; in some, almost imperceptible; yet in all there is constant advancement, the more advanced raising the level of the less progressed. None can go ahead of his fellow-beings without increasing by so much their well-being;

just as others, through thoughtless provocations, add to the woe of mankind and tend to retard the progress of the whole.

But, it may be asked, how is this possible? No better answer is provided than that by William Q. Judge in *An Epitome of Theosophy.* Prior to his mention of the "mysterious power" of man's thoughts during a life, Mr. Judge speaks of the extremely intimate relationship between the world of elementals and the power of man's thoughts. And it would profit a student to refresh his knowledge on this topic. The Teacher declares: "Each human being has his own elementals that partake of his nature and his thoughts. The world of the elementals is an important factor in our world and in the course of the student. Each thought as it is evolved by a man coalesces instantly with an elemental, and is then beyond the man's power."

Whatever the approach to understanding the problem of how the evolving mind of man involves him in material evolution, man must always come face to face with the Truth: it is inescapable. As Mr. Crosbie says:

> There is consciousness and its perceptions, the latter becoming more and more objective creations on different planes of matter on account of the Creative, Preservative and Destructive powers inherent in Consciousness, or, more properly, the Self. "Whatever state of consciousness the Perceiver may be in, the things of that plane are for the time being his only realities. It is all relativity, and here is where the knowledge of the Real and the Unreal frees from bondage. The whole universe exists only for purposes of Soul. Soul is individualization of Being; we as self-conscious beings, have to remain in the bondage of matter long enough to give lower segregated entities the necessary impetus toward self-consciousness. The majority do this work unconsciously, partly right and partly wrong. It is possible to do it consciously and free from attachment, as well as rightly.
>
> (*The Friendly Philosopher.*)

PRIVATE REVELATION

All revelations, whether of mechanical or intellectual or moral science, are made not to communities, but to single persons. All the marked events of our day, all the cities, all the colonisations, may be traced back to their origin in a private brain. All the feats which make our civility were the thoughts of a few good heads.

—EMERSON

ON THE LOOKOUT

Consumer Cooperation

Evidence of man's concern for a brotherhood of man is found in the fact that co-operative movements and community projects are sharing the limelight in various magazines, tracts, and newspapers throughout the country. An article by Ruth Mulvey Harmer, "The Amazing Co-ops," in the December, 1957, *Frontier* (West Coast Democratic monthly) reviews this movement in the United States. According to Mrs. Harmer:

> The consumer cooperative movement—a realistic solution to the dilemma of state or private control—is emerging as a significant force in California. . . . Consumer cooperation, as it was conceived by the Rochdale Pioneers in England more than a century ago, is the application of democratic principles to economic activities—a practice many see as essential to the maintenance of political freedom. A defense against any form of totalitarianism, cooperatives are designed to provide the good life for the many rather than to profit the few or to permit exploitation, by individuals or the State.
>
> Organized voluntarily by groups to meet a common need, the "co-ops" derive their democratic strength from principles prohibiting discrimination on the basis of class, creed, color, or conviction, and providing that each member shall have only one vote, that each shall receive a limited return on invested capital, and that all share the benefits.

Realistic Idealism

Although the cooperative movement is firmly rooted in principle, its methods and function are eminently practical. The Palo Alto, Calif., Co-op, for example, does "a yearly business of about $6,000,000 in food, drugs, gasoline, and other necessities." Mrs. Harmer makes certain general observations about co-ops, as follows:

> Since cooperation appeals most strongly to those who are in want and to those who are aware of its validity as a method—as opposed to competition and control—for achieving the good life for the many, it is not surprising that in the United States its chief strength has always been among small farmers and in intellectual centers.
>
> The economic benefits are obvious. Cooperatives function not to make a profit for stockholders or individual owners but to benefit the whole group by providing members with items of good quality at

the lowest possible price. Moreover, by offering real competition, cooperatives have been able to force monopolistic organizations to reduce prices from unreasonable and arbitrarily-fixed levels. . . .

Specific Advantages to Consumer

Every housewife is greatly disturbed these days over rising food costs and is constrained to buy as wisely as possible. "If," says Mrs. Harmer, "the consumer co-ops can acquire fifteen to twenty per cent of the food business, they will be able to keep food prices at a reasonable level." She states further:

> Since co-op products are designed to benefit the consumer rather than the stockholder, their quality is high. The products still maintain informative and grade labelings—practices abandoned by most commercial enterprises which found that the "right" advertising could sell Grade C items at Grade A prices. In these days of high-pressure salesmanship, other co-op practices are sometimes startling. On the toothpaste package, for example, is a notice pointing out that for most persons water is an adequate cleanser, and in a memo to members of the Berkeley Co-op about increasing the stock of a brand of cigarets demonstrated to have a relatively low tar and nicotine content was a recommendation that abstinence is the best precautionary measure.
>
> Needless to say, such determinedly ethical behavior has incurred the hostility of many organizations which are waging all-out war on the co-ops. . . . However effective co-ops may be as economic tools, their chief strength appears to lie in their social and spiritual values: a strength acknowledged by government leaders in many places and by religious leaders everywhere.

Principles of the Co-op Movement

What are the "principles" of co-ops? They are the principles established by the Rochdale weavers in 1844, still followed faithfully by co-operators everywhere:

1. Open membership. No one to be excluded because of race, creed, or color.
2. One member, one vote. No voting by proxy.
3. Share capital to be paid a moderate, fixed return.
4. Surplus of an association to be returned to a member in ratio to his purchases.
5. Neutrality of the co-op in religion and politics.
6. Trading on a cash basis.
7. Education of members with reference to consumer cooperative principles.

"The World Cooperative Movement"

In her book of this title, published in 1948, Margaret Digby explains how co-ops operate:

> Cooperation has built a system of production, distribution, banking, insurance and sundry services which is directed solely to the benefit of the community and includes no element of individual profit. Within that system there is complete personal equality. It is a voluntary system, created by personal effort, freely given. It is a free system giving scope to the group and the individual to do everything except exploit their fellows. It leaves wide areas of free choice within a planned framework.
>
> The system has proved technically efficient and has beaten private enterprise on its own ground, without the intervention of political power. It is flexible and can interlock with economic life organized on other bases. But, since it is an organic growth, it tends to wilt if it is either rigidly confined or artificially extended. It has proved to be applicable to people of many ways of life and at all stages of economic and educational development.

Practical Idealism

The co-op idea may at first glance seem too idealistic and impractical for a business venture. *Manas* for Dec. 8, 1948, remarked:

> If the Cooperative Movement did not now exist, and if some thoughtful young man were to publish as his own the seven principles of the Rochdale plan, as a new proposal for economic self-help and reform, he would probably be called a crackpot and a visionary with no knowledge of either the laws of economics or the ways of human nature. But, fortunately, the Cooperative Movement does exist, the Rochdale rules do work, and the "practical" businessmen who think that private profits, Godliness and the American way of life are one and the same thing must use other epithets, such as "socialistic," to justify their enmity to co-ops.

Subsidiary Advantages

The *Manas* article concludes:

> While the co-ops are performing essential economic services, they decentralize authority and democratize power. They are also establishing a socio-economic pattern which, were it to become universal, would probably eliminate strikes, lockouts and other forms of industrial strife almost entirely. And it seems logical to think that class distinctions would be reduced to a minimum, if not entirely erased in a society where co-ops were predominantly responsible for both production and distribution. In fact, the advantages of co-ops are so obvious, their principles of operation so simple and the way to begin

one so easy, that one would suppose that nothing could stop reasonably intelligent people from accomplishing this wholly constructive, practical, and non-ideological reform as rapidly as possible.

Social Approach to Cooperative Endeavor

Another cooperative venture, this one along humanistic lines, is Community Service, Inc.—a non-profit organization, world-wide in scope, devoted to serving the interests of the community as a basic social institution. In January *Community Comments,* organ of Community Service, Dr. Arthur E. Morgan, of Antioch College, one of the most civic-minded educators of our day, asks: "Can an ordinary man find a generally available course which will effectively contribute to a sounder and saner society?" Dr. Morgan notes that "the kind of person one is, especially in his relations with others, is largely a matter of his bringing up." Dr. Morgan observes:

> Since a person's world seldom is all one way or all the other, a wise bringing up will recognize that fact, and will combine good will and honesty with accurate, realistic appraisal of things. Well brought up children will be characterized by good will, but not by credulity.
>
> There is one way above all others by which a good pattern of motive, attitude and judgment may be established in the early years. This is by the continued intimate association of children with good parents and with a good community.

Whence our Future Leadership?

Dr. Morgan lists several unfavorable aspects of the present situation: contacts of American parents with their children are becoming fewer; educational "hierarchies" are helping to widen this gap by setting up consolidated schools; radio and television are invading the home with mediocrity, etc. The result of all this, Dr. Morgan suggests, is that—

> As more and more families are sucked into the whirlpool of mediocre conformity, our culture will certainly be short in the leadership of sane, well balanced living. Those families and communities in which a great pattern of living is maintained in intimate association with their children will be the most promising sources for the cultural leadership of the future. . . .
>
> All over America there are families, communities and individuals with strong commitment to the great cultural traditions of sincerity, considerateness, good will and human dignity, and who, if they can see the way, are ready to pay a great price to preserve and to extend those values.

Human Values Important

In *Community Comments* for February, Dr. Morgan tells of several projects in which Community Service has been helpful during the past year. One is by representing the Seneca Indians of Western New York in an effort to save their reservation from the devastation that will ensue if a projected government dam is erected at the place chosen. Community Service has employed engineers and experts who have suggested an alternative site now being considered by the government. Yet, says Dr. Morgan, "even if this battle should be won, it would not solve the great problem of the Senecas." Dr. Morgan sees this problem in terms of human value:

> They [the Senecas] are inherently fine human material. But living in a culture which looked down on them and exploited them, with no effective friends to go to, no great picture of their own possibilities is encouraged. Among some of them there is growing a spirit of defeat and of irresponsibility. The Senecas need friends who will help them to find a great destiny for themselves as a people. It is easier for a compact, distinctive group to maintain unconventional standards of excellence than it is for individuals lost in a large mass.

Promoter of Community Movement Honored

Il Progresso (a New York Italian language newspaper), announced on Oct. 26, 1957, that Dr. Ing. Adriano Olivetti was to be awarded the Edward Seitz Memorial by the National Management Association in recognition of Dr. Olivetti's "outstanding international work in the field of industrial democracy." *Il Progresso* continues:

> Besides being an outstanding industrialist, Signor Olivetti is very well known in the field of social philosophy, being, among other things, the creator and promoter of the Community Movement whose fundamental principle holds that democracy must be a living and working thing in every aspect of life national and international. Dr. Olivetti is editor of the Community Editions, which is a series of volumes on politics, philosophy, economy, religion and arts. . . . He is also member of UNESCO Committee of Social Sciences. . . .

Community Movement, Ivrea, Italy

Dr. Olivetti explains in a pamphlet, *Community Ideals,* what he means by the term "community":

> I do not think it is necessary for me to explain how in the current acceptance of the word "community" people include concepts and organizations with substantially different meanings. . . .

In its proper sense, "community" means a *territorial* community. And it is in territorial communities, uniting in the same flow of interests, events and affections the people in a well-defined area, in a given region, state or plurality of states, that we find the truest basis for human cooperation.

COMMUNITY IDEALS

Dr. Olivetti sketches factors militating against communal effort both in municipalities which are too small and in huge communes which are too large. In the concluding sections of his pamphlet, he says:

The four fundamental spiritual forces—eternal in time and unchanging in space—essential to the attainment of a new civilization are: Truth, Justice, Beauty and, above all, Love. . . . We cannot speak of civilization if any one of these is missing. Unfortunately it will be readily apparent that some individuals, groups, nations and political regimes have rejected one or more of these spiritual factors. . . .

The Community Centers are the democratic cells of the new state, our factory communities its dynamic energy, our Cultural Centers the expression of the efficiency and competence of its organization. The New community will be a living reality when all its organs are in operation, when the factories work for the community in the framework of its social and economic programme, for the benefit, security and progress of all.

IDEALS IN PRACTICE

Dr. Olivetti, one of the largest manufacturers of typewriters and adding machines in the world, is naturally primarily concerned with community ideals as they apply to the economic situation. The following expresses his viewpoint:

Work, which should be a joy, for many is still a torment, both for the unemployed who cannot find a place and for those people who are compelled to do a job which they know does not serve any useful or noble purpose. Labour, however, has changed the face of the earth and we are on the threshold of an even greater transformation.

But whenever labour is performed, in the factories or in the fields, respect for human dignity and human personality must be maintained. A particular awareness of this necessity is possessed by those who know from experience how heavy work is in an industrial plant where men are oppressed by the monotony of repeated actions, the fatigue of difficult operations, a longing for rest, quiet, family life.

This is why the community factory will offer a solution, for it is conceived as a place ruled by justice and progress, where love and tolerance still may have meaning. A factory thus conceived is a fitting instrument to tomorrow's civilization.

The foregoing examples of cooperative and community effort show how the spirit of "universal brotherhood" works for practical good as it seeps down to find outlet at the economic and social levels.

"Back to the Third Eye?"

This caption heads an item in *Time* (Nov. 18, 1957) which begins:

> Descartes believed the pineal gland was the seat of the soul, and doctors later thought it was man's third or inner eye . . . Doctors, while not certain of what function the organ really performs, have known for years that schizophrenic patients improved after injections of an extract from the pineal glands of cattle. Trouble was that after a few days the patients stopped responding to the treatment, and soon relapsed into their former state.

Time states that Dr. Mark D. Altschule, of Harvard, who "guessed" that this quick loss of response was due to "big beef protein molecules in the extract," has now announced his success in "getting a protein-free pineal extract." "The main difficulty," *Time* says, "is that it takes the pineal glands of 15 steers to make one day's dose for one patient" —a slaughter which many persons may consider disproportionate to value received!

A Mysterious Organ

Time further remarks: "Exactly why any substance from the pineal gland should have this effect is just as mysterious as oldtime speculation about the clairvoyant third eye."

That the function of the pineal gland *is* mysterious, can hardly be doubted by any Theosophical student who has perused H. P. Blavatsky's remarks on the third eye in *The Secret Doctrine,* where much more than is *said* is left to intuition. The pineal gland, H. P. B. writes (*S. D.* II, 119), is one of those organs "which afford us silent testimony as to the reality of functions which have long since become atrophied in the course of animal and human progress, but which once played a signal part in the general economy of primeval life."

Seat of the Soul

H. P. B. also states that "Descartes was far nearer the occult truth than is any Hæckel," and continues:

> For the pineal gland, as shown, is far more connected with Soul

> and Spirit than with the physiological senses of man. Had the leading Scientists a glimmer of the *real* processes employed by the Evolutionary Impulse, and the winding *cyclic* course of this great law, they would *know* instead of conjecturing; and feel as certain of the future physical transformations of the human kind by the knowledge of its past forms . . . If the odd "eye" in man is now atrophied, it is a proof that, as in the lower animal, it has once been active; for nature never creates the smallest, the most insignificant form without some definite purpose and use. It was an *active* organ, we say, at that stage of evolution when the spiritual element in man reigned supreme over the hardly nascent intellectual and psychic elements. (*S. D.* II, 298.)

Moreover, "THE THIRD EYE IS INDISSOLUBLY CONNECTED WITH KARMA."

THE MYSTERY OF LIFE

Again we find "science" mistaking the forms of life for Life itself, as we read in *Time*:

> Man and his animal relatives are a "type of highly modified plant life," according to Biologist Lawrence S. Dillon of Texas A. & M. By examining the internal structures of living cells, Dillon concludes that all life evolved from microscopic blue-green algae. From these algae developed two main branches of life. One became what is commonly called the plant kingdom, the other evolved into brown seaweed and eventually produced man and his fellow animals. Said Dillon: "We are forced to conclude that all life belongs to only one kingdom, which in all honesty must be recognized as the kingdom of plants."

This is not, manifestly, merely a placating gesture toward public opinion.

Here, Dr. Dillon speaks as if life were a "function," a manifestation of Nature; whereas Life is the substratum: "Spirit-Matter, LIFE, the 'Spirit of the Universe,' the *Purusha* and *Prakriti,* or the *Second* Logos."

A WORLD OF TEN BILLION CELLS

The New York *Times,* Nov. 24, devotes its "Science in Review" to a report given by Dr. Wilder Penfield, Montreal neurologist, at the autumn meeting of the National Academy of Sciences. William L. Laurence, writer of the column, states:

> For years students of the nervous system and the brain have been engaged in exploring and mapping the geography of the brain in an effort to localize its infinite functions in human responses, conscious,

subconscious and unconscious, involuntary and voluntary. . . . Yet by and large the human brain still remains a vast, unexplored "no-man's-land," the greatest mystery of them all, that of the mind itself, still eluding man's most intensive probings. In fact, relatively speaking, the unexplored regions of the brain are greater by far than the still unexplored regions of the earth, or, for that matter, of the solar system.

New Cerebral Continent

Dr. Penfield's report, according to Mr. Laurence, tells how "by stimulating the brain with tiny electrical currents, a new area in the cortex was discovered to which until now no function had been assigned." Mr. Laurence continues:

> The new "cerebral continent," spread over both hemispheres, covers most of the superior surfaces of the temporal lobes, as well as the lateral and probably the interior surfaces.
>
> In that area, Dr. Penfield told the academy, "there is hidden away a record of the stream of consciousness. It seems to hold the detail of that stream as laid down during each man's waking conscious hours. Contained in his record are all those things of which the individual was once aware; such detail as a man might hope to remember for a few seconds or minutes afterward, but which are largely lost to voluntary recall after that time.

Nature's Tape-Recorder

Mr. Laurence continues:

> William James, in 1910, described the "stream of consciousness" as a river forever flowing. Its content, he pointed out, was never the same from moment to moment. The record of the stream brought to light by the stimulating electrodes, Dr. Penfield said, "might better be compared to a wire recorder or to a continuous film strip with sound track."

Dr. Penfield, in short, believes he has discovered the area in which memories are laid down "in minutest detail." Furthermore, he says, "Stimulation of a particular area always brings back the same incident, not as a memory, but as an actual happening." Yet there is, he adds, a "doubling of consciousness," for although the patient feels the memory as presently occurring, he still knows "which is the present."

The Tablet of Memory

In Mr. Laurence's article (which we must remember is a journalist's report of a doctor's "paper"), there is the tacit assumption that these

"minute details" are somehow laid down in the brain itself. Yet, how Dr. Penfield can explain his findings without positing some such plastic substance or "electrical field" as the Astral Light, it is difficult to see. As H.P.B. says (*S.D.* II, 301): "The ordinary human brain is the registering organ of memory but not memory itself." And in *Isis Unveiled,* she says:

> It is on the indestructible tablets of the astral light that is stamped the impression of every thought we think, and every act we perform. . . . Memory,—the despair of the materialist, the enigma of the psychologist, the sphinx of science—is to the student of old philosophies merely a name to express that power which man unconsciously exerts, and shares with many of the inferior animals—to look with inner sight into the astral light, and there behold the images of past sensations and incidents.

H.P.B. ON MEMORY

It seems evident that Dr. Penfield has located an area in the brain which is directly connected with the personal tablet of memory, but so far as Mr. Laurence's account shows, Dr. Penfield assumes he has discovered the area of memory *itself.* If so, he is laboring under a misapprehension, according to the following explanation of the part played by the brain in memory—appended as a note by H.P.B. to an article she had translated from the Russian, which appeared in *Lucifer* IX, 122:

> Nothing that takes place, no manifestation however rapid or weak, can ever be lost from the *Skandhic* record of a man's life. Not the smallest sensation, the most trifling action, impulse, thought, impression, or deed, can fade or go out from, or in the Universe. We may think it unregistered by our memory, unperceived by our consciousness, yet it will still be recorded on the tablets of the astral light. Personal memory is a fiction of the physiologist. There are cells in our brain that receive and convey sensations and impressions, but this once done, their mission is accomplished. These cells of the supposed "organ of memory" are the *receivers* and *conveyors* of all the pictures and impressions of the past, not their *retainers.* Under various conditions and stimuli, they can receive instantaneously the reflection of these astral images back again, and this is called *memory, recollection, remembrance;* but they do not preserve them. . . . *Unconscious* cerebration is a phenomenon on this plane and may hold good so far as the personal mind is concerned. But the Universal Memory preserves every motion, the slightest wave and feeling that ripples the waves of differentiated nature, of man or of the Universe. (THEOSOPHY 27: 411.)

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The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

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